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A NEW ŠAMAŠ-ŠUM-UKÎN SERIES

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As is well known, Šamaš-šum-ukîn, the brother of Ašur-bâni-pal, whom the Assyrian king appointed as his viceroy in Babylon, rebelled against Assyria with the object of proclaiming himself independent ruler of Babylon. In the following texts, published by David Myrhrman in *Babylonian Hymns and Prayers*, Plates 22-34, there appears a series of Šamaš-šum-ukîn documents, the most important of which are Nos. XII, XIII, XIV, and XVII, all in Semitic. Nos. XV and XVI probably do not belong in the series (see below) and No. XVIII, which is undoubtedly an inscription of the same character as Nos. XII, XIII, XIV, and XVII, is so broken that but little can be made of it.

In these inscriptions, Šamaš-šum-ukîn is directly mentioned in Nos. XII and XVIII. The tone of the other hymns indicated above is such, however, as to leave little doubt that we have in them a penitential series applied by Šamaš-šum-ukîn at the time of his rupture with Ašur-bâni-pal. Thus, for example, in XII. 13, he states: "the unopened documents of my glory thou proclaimest," implying that a glorious future awaits him. Very significantly, Šamaš-šum-ukîn prays in XII. 27: "my partner [i.e., Ašur-bâni-pal] may I overcome," and in XII. 30: "may I change my command"; viz., may he release himself from the overlordship of his imperious brother. In *JAOS*, XXXIII, 10-15, I published No. XII of these inscriptions, which I include again here in more perfect form, in order to illustrate the character of the entire series more satisfactorily.

In XIII. 13, the singer states that Šamaš "turns back the hostile one bound evilly on my left hand," the reference being apparently to Ašur-bâni-pal. In XII. 21-24, there is a plain allusion to the magical consultation of animal entrails, in order to ascertain the future. In XIII. 38, the singer prays that his people be not "laid

waste." Such expressions certainly seem to indicate that this hymn was used at a time when the success of the anti-Assyrian movement appeared doubtful.

In XIV. 1-4, the same strain is noticeable; the singer alludes to his "transgression, affliction," and to the fact that "evil" has overtaken him, his troops having left him and his citadel being besieged. In XIV. 5-9, he calls on the Sun-god to aid him and alludes to his being overwhelmed by a flood and states that he is "no longer mighty" (cf. ll. 10 ff.). The singer is under a "curse" (l. 17); i.e., Šamaš-šum-ukîn is in deadly fear of the overthrow which speedily befell him. Similarly, in XIV (B). 25, he speaks of the ravaging of his people and in l. 26 confesses his "fault," attributing his misfortune to his sin against the god.

On the other hand, No. XVII seems to have been used at an earlier date than the preceding hymns, as the prayer in No. XVII is chiefly for power, particularly in l. 24, where the singer asks to be "written down as king," and in l. 25, where he prays that his people may obey him. No. XVII lacks the despairing tone of the other documents.

It is impossible, as has already been pointed out, to appreciate the full force of No. XVIII, owing to its mutilated state, but Šamaš-šum-ukîn is mentioned by name in l. 18 and is described as the "lover of E-saggila" and the "help of E-zida," showing that he paid especial attention to the temples of Babylon, in order to gain the favor of the local god (Marduk).

In the light of what is known of the sad fate of Šamaš-šum-ukîn, it is impossible not to believe that these documents are all to be dated from the time of his rebellion. Moreover, the writing confirms this idea, as the hymns which do not contain the name of Šamaš-šum-ukîn show precisely the same sort of signs as, for example, Nos. XII and XVIII, about which there can be no doubt. All these poems are couched in fine style, characterized by an abundance of epithet, giving a literary merit to the productions far above that of the usual conventional prayer. These hymns are of great historical interest as throwing light upon the extremely religious personal character of the unfortunate Šamaš-šum-ukîn.

XII (Plates 22-23; no photograph)

Obverse

- 1) (ru)-bu-u git-ma-lu a-pil ili ina arxi Babbar-ra
Great one, perfect one, son of the god, in the month of Šamaš;
- 2)-tu šu-u pi-tu-u pa-an kalam-me mu-kal-lim nûra
..... he who opens the face of the lands; revealer of light;
- 3) (muš)-te-šir ina šarru-ti-ma UB-KAL mimma šum-šu
who rules aright in my kingdom; the mighty ruler of everything;
- 4) ... (dannu) dŠamaš(=d U-TU) ša-ru-ur matâti
... powerful one, Šamaš, glory of the lands.
- 5) (UD-KIB)-NUN-KI cu-lul E-Babbar-ra
Sippar, the shadow of the temple of Šamaš,
- 6)ina dMarduk tuk-lat Babîli (KA-DINGIR-RA-KI)
..... by means of Marduk, the help of Babylon.
- 7) (ina qi)-bi-ti-ka u-taq-qu-u dAnunnaki dIgigi
By thy command the Anunnaki and Igigi pour out (bounteously).
- 8) dMe um(AMA)-me cal-mat qaqq-a-du i-tal-la-la mêšara-ka
The goddess Me, mother of the blackheaded, justifies thy righteousness.
- 9) danna ina tap-pa-a tu-šar-ši
A mighty one as a partner thou grantest (me).
- 10) ana la i-ša-ru ta-nam-din ap-lu
To him who is not worthy thou givest a son.
- 11) da(!)-(al)-ti sik-kur šame-e ta-pat-ti
The door (and) the bolt of heaven thou openest.
- 12) ana la na-ṭi-lu ta-šak-kan nûra
For him who seeth not thou makest light.
- 13) duppi tanadâtia (UB-MU) la pi-ta-a ta-ša-as-si
The unopened documents of my glory thou proclaimest.
- 14) ina libbi immêre ta-šat-tar šira
Among the lambs thou makest plenteous the meat.
- 15) daiân (DI-KUD) dAnunnaki bêl dIgigi
Judge of the Anunnaki, lord of the Igigi,
- 16) dŠamaš bêlia dûr ši-ma-a-ti at-ta-ma
Šamaš my lord, wall of fate art thou.
- 17) ana-ku mdŠamaš-šum-ukîn mâr ili-šu
I, Šamaš-šum-ukîn, the son of his god (thee)
- 18) ina xul-lu-pa-ni dub-lu ^{icu}da-(al-tu) ^{icu}as-ma-ru-u
for our protection a foundation, door(?), lance;
- 19) lu šal-ma iccur nûri (XU-CAB) ^{icu}narkabat ci-(mit-
tim) šema
verily propitious, bird of light, to the chariot of my span favorable,
- 20) pal-xa-ku ad-ra-ku u šu-ta-du-ra-ku
I reverence, I fear and I am greatly in awe (of thee),

- 21) (mu)-ṭib-bi ia-ši u bîtia (E-MU)
who makest glad myself and my house.
- 22) (at-taz)-kar ab (A-A) amêli abu (A-A)-ku-nu ab (A-A)
mât
I proclaim the father of mankind, your father, father of the land
- 23) (na-piš)-tu, ši-i-mu a-lak-ti dum-mi-iq
my (?) life do thou order; my going do thou favor.
- 24) (tu-šar)-ši ra-i-ma luš-tu-u-a
Do thou grant mercy; may I drink
- 25) ni-me-qa šuttu ianu-u-a (ME-U-A)
wisdom; in dreams where am I?
- 26) šuttu aṭ-tu lu ana damiq-tim šuk-na
Oh turn the black dream to favor!

Reverse

- 27) i-ša-riš (SAG) lul-lik tap-pa-a lu-uk-šu-ud
Righteously may I walk; my partner may I overcome!
- 28) ina u(UD)-mi-ia lu-rak damiqtam
In my days may I prolong (thy) favor!
- 29) šu -ma-ka ša damiqtim
. thy . . . of favor.
- 30) daiân (DI-KUD) lu-(nak)-kir qa-bu-u-a
O judge, let me change my command!
- 31) ri-ša-a-tu bît biltia (BIL-TU-MU)
. (may he fill) with joy the house of my tribute!
- 32) ^dMe ri li-iz-ziz ina xegallia (KAN-MU)
Goddess Me may she be strong for my plenty!
- 33) ^dMe ma li-iz-ziz ana damiqtia
Goddess Me may she be strong for my favor!
- 34) šêp tal-lak-(ti lu)-šal-li-mu ana idia
The foot of my going may she make perfect for my power!
- 35) A-A pa-(kà)-di ina arkia (EGIR-MU)
. to preserve after me!
- 36) li ^dBu-ne-ne rubu-ka damiq-tim
(May) the goddess Bunene (endow) thy prince with favor!
- 37) ^dA-(A) ta (?) -ši xul-qu-ma
May the goddess A-A- they are destroyed.
- 38) ^dŠamaš abu (A-A)- at-(ta) ri-ša-a ri-e-mu
Šamaš father do thou grant mercy!
- 39) ^dŠam-ši alu (?) -ka
Šamaš may thy city
- 40) ^dMe ru-bu-ka
Goddess Me thy prince.

- 41) ^dMe -ka li-ṭib-bu
Goddess Me may thy . . . be sweet!
42) KA-KA (?) -MA GA (?) -ṬU-LAL Šamaš-KAM
A prayer a complete one to Šamaš; it is.

XIII (Plates 24-25; Photograph XLV)

Obverse

- 1) ^dŠamaš
. ^dŠamaš!
2) bêl matâti
. lord of the lands,
3) id-di-šu-u nûr (LAX) ilâni ka-a-a-nu
New one, light of the gods, enduring one!
4) muš-te-šir elûti u šaplûti (AN-TA-MEŠ Û KI-TA-MEŠ)
Ruler of things in heaven and on earth!
5) re'u ki-nu ša te-ni-še-e-ti at-ta
Enduring shepherd of mankind art thou!
6) (^dŠamaš) da-a-a-nu ci-ru ša qi-(bit)-su la inaki-ru
(NU-KUR-ru)
Šamaš, the judge, the exalted one, whose command changeth not!
7) ^dŠam-šu ilu ma-am-man la ibbalkit-u (NU-BAL-u)
Šamaš, god against whom none rebels!
8) ^dŠamaš ina qi-(bit)-ka uš-te-ši-ri a-pa-a-ti
Šamaš, by thy command the nations are governed.
9) id-lu ip-pi-da-tu ip-tu-u in-ni-rum
Hero, for whom the date-stalks (?) have opened and bloomed!
10) ^dŠamaš ina acê-ka (UD-DU-ka) mê (A-MEŠ) ka-cu-ti
lim-xu-ru-ka
Šamaš, at thy going forth, may the cold waters come out to meet thee!
11) ilâni ša mâti lik-ru-bu-ka
May the gods of the land do homage to thee!
12) ilâni rabûti lib-ka li-ṭib-bu
May the great gods rejoice thy heart!
13) ^dŠamaš u-tar cir-rum ka-mu-u lim-niš ina šumeli-ia
Šamaš turns back the hostile one, bound evilly on my left hand.
14) ^dSiris pa-šir ili u amêli ina imni-ia na-ša-ku
The god Siris, pardoner of gods and men, on my right hand I have
exalted.
15) ina AD BAR-KUR i-xa-a-z-za-a-z-ka
. smites thee.
16) ^dŠamaš ša A-ŠI ida (ID) u zera (KUL) i-pu-ša
Šamaš who causes sexual power and seed.
17)

- 18) -GA-MEŠ ni(?) - . . .
 19) NU-MEŠ mu-lu; ša im-lu; ša šangûtu (ŠA-ŠID) . . .
 who raises up mankind(?); who has filled them; who the priesthood

 20) lu-ša-ni-lu lu-ša-qap Marduk(?) lu i-pu . . .
 Verily, he casts down and sets up; Marduk, verily, he has done . . .
 21) lik-ku lu-u u-ša-(al)
 Verily, I shall consult the dog.
 22) šaxxu (ŠAX) lu-u u-ša-a(al)
 Verily, I shall consult the swine.
 23) iccûru (XU) lu-u u-ša-(al)
 Verily, I shall consult the bird.
 24) nûnu (XA) lu-u u-ša-(al)
 Verily, I shall consult the fish.
 25) a-na a-(lum) lu id-(din)
 Unto the city, verily, he has given it(?).
 26) ina erciti lu iq-(rib)
 Upon the earth, verily, he has approached.
 27) ina libitti lu i-te-(rib)
 Into the brick, verily, he has entered.
 28) (^dŠamaš) i-lu lu-u
 Šamaš, the god, verily
 29)

Reverse

- 30) lu ba
 31) u pi
 32) uša-az-(nin)
 he has caused it to rain.
 33) (š)ur pi lu-kaš(BI)-šap
 verily, I conjure it.
 34) lu zikru lu zinništu lu šarru bê-lu
 male, female, king, lord
 35) (ip-še)-ti-šu-nu ?-GIŠ-RI pale (BAL-MEŠ) . . .
 their deeds(?) the reigns(?).
 36) (an)-nu-ti li-ma-ru-šu-nu-(ti)
 These may he see them!
 37) ^dŠarru bêlu (BE) u rubû li-si-mu-šu-nu-ti
 May the god Šarru, lord and prince, make them suitable(?).
 38) ina qatâ ^dŠarru bêlu u rubû a-a u-(xar-ra-bu)
 At the hands of Šarru, lord and prince, may they not lay them waste!
 39) (ana-)ku arad-ka lub-luṭ lu-uš-lim
 May I, thy servant, live and be at peace!

- 40) lib-bi-ka lu-ša-pi-ru (KAK) NI-NI-ka lud-(lul)
Thy heart may I revere; thy godhead may I worship!

Lines 41–55 give a list of hymns according to first lines, evidently intended to be repeated by the devotee.

XIV (Plates 26–27; Photograph XLVI)

Obverse

A

- 1) Šiptu: ^dE-a ^dSamaš u ^dMarduk mi-nu-u an-ni-a
O Ea, Šamaš and Marduk, what is my transgression;
- 2) ša murcu im-xur-an-ni limuttu i-xaṭ-ṭa ia-a-ti
that affliction has overtaken me; that evil overlooks me;
- 3) ca-bi ir-xa-an-ni kisalli(?) ul-tan-ir
that my troops have left me; that in my citadels I am beleaguered;
- 4) (i)k-tap-du-ma kima cir-ba-na; (cir-ba)-nu a-na-ku
that they plan against me as a scorched one(?)? Verily a scorched
one(?) am I!
- 5) ul-tu libbi iq-li-ti u-ca gud-ma-(xu) a-mur-ka
From the midst of darkness going forth, O great Bull, I have seen thee.
- 6) im-nu ṭābu it-ta-bak u-ri-e-a
On my good right hand are heaped up my beams;
- 7) me-xu-u dan-nu qaṣṣa-du ut-ti-iq
the mighty flood o'er my head has passed;
- 8) kima iccuri (XU) nu-ux-xu-tu ab-ru-u-a
like a bird are clipped my pinions.
- 9) u-DUB BE XU QA pi-ia i-tap-ru ša ul a-li-'
. of my mouth; broken is he who is no longer mighty.
- 10) (tim)-ga ic-ca-bat i-di-ia
To supplication are turned my hands.
- 11) lu-'-ti im-ta-ca eli (se?)-ki-ia
My weakness is more than my loftiness.
- 12) a-dam-mu-um kima su-um-mat mu-ši u ur-ra
I moan like a dove night and day;
- 13) na-an-gu-la-ku-ma a-bak-ki (zar)-biš
I bemoan myself; I weep bitterly.
- 14) di-im-tu na-an-xu-za-at ina ênê-ia
Tears are forced from my eyes.
- 15) ^dŠamaš ine êni-ka ša-qin pa-ša-xu
Šamaš in thy lofty eye is peace.
- 16) pu-šur nu-us-si ár-nu abi u ummi
Loosen, remove the sin of my father and mother.

- 17) i-si ma-mit ug-gi ^dEa, šar apsi
Take away the curse of wrath, O Ea, king of the Abyss.
- 18) Marduk bêl a-ši-bu-ti
Marduk, lord of those who dwell (on earth);
- 19) (muš-te)-nim xarrâna (KAS-BU) li-ṭub ár-ni
who changest the way; may my sin be made good (by him);
- 20) a-mar lim-xu-ra du-(muq) li-še-um kir-bu lib-šu
(my) look may he receive; favor may his innermost heart seek (for me).
- 21) ^dEa u ^dŠamaš u ^dMarduk
Ea, Šamaš, and Marduk
- 22) ia-a-ši ru-ca-nim-ma
help me!
- 23) a-šad-gil-ku-nu lu-bi-ib (lum)-mir ^d(Nu)-us-ku
I look to you. May I be pure and clean, O Nusku!

B

- 24) šiptu: îli-ia ul i-di še-um a-na-ad
My god whom I know not, consider (how) I exalt
- 25) šum (MU)-ka kab-tu qa-liš tab-liq (ni)-še-a
thy mighty name loudly; (yet) thou hast ravaged my people.
- 26) me-e-ka am-te-eš rabiš (MA-GAL) aš-te-'-di
Thy words I have disregarded; fully (greatly) I acknowledge it
- 27) ši-pir-ka ina dan-na-ti
Thy command with power
- 28) i-ta-ka rabiš (MA-GAL) e-
Besides thee greatly
- 29) ul i-di-ma rabiš (MA-GAL)
I know not; greatly
- 30) ma-a-du ár-nu-u-a e-ma e-pu-šu
great is my sin; while I make
- 31) îli-ia pu-us-si pu-ṭur pu-šur ki-cir (lib-bi-a)
My god whiten, loosen, free my heart (from)
- 32) me-e ša si-la-ti-ia li-qi un-(ni-ni-a)
the words of my blasphemies; accept my supplication.
- 33) šu-(ur)-qam da-ti-ia a-na dam-(qa-ti te-ir)
Grant my gift (to me); turn it into a favorable omen.

Reverse

- 34) e (na)-ad qat (SU)-ka a-ta-mar
O exalted one, thy hand I look to
- 35) la-pa-an(!) îli-šu u ištari-šu ina qatâ-ia
Before his god and goddess with my hands

- 36) ʔli-ia itti (KI)-ia ištari-ia (itti-ia)
My god is with me; my goddess is (with me).
37) a-na te-(nin) niš qâti-ia sux-xi-ra ni- . . .
At the supplication of the lifting up of my hands, turn . . .
38) ag-gu (bêlit NIN)-ku-nu še-(ma)
O angry one, hear your lady!
39) lip(?) -pa-aš-ra ka-bat-ta-ku-nu itti (KI)-ia šuk-(kin?)
May your heart be pacified; establish with me
40) ša la ma-še-e ilâni (NI-NI)-ku-nu
what is not to be forgotten; your gods
-

C

- 41) šiptu: ʔli-ia
my god
42) na-cir na-piš-ti-ia
thou who savest my life
43) ʔlu ag-gu
angry god
44) dištar zi-ni ka-(bat-ti)
O goddess, angry at heart
45) man-nu i-di
Who knows
46) man-za-az-ka
Thy place
47) -pa(?)
48) tir-ra ki-šad-ka
The turning of thy neck
49) sux-xi-ra pa-ni lu-u-ni-ic
The turning of thy face shall I despise it?
50) šab-?-ka tu- -?-cir
51) ina pi-i-ka(?) TI-LA (=lubluṭ?)
According to thy mouth may I live(?).
52) -ki(?) -ka
53) ?-di
54) ki-šam (U)
-

- 55) KA-KA(MA) -ma KAM
-

D

- 56) šiptu: bel(bele) dŠamaš

The remaining lines of D are mutilated.

XV AND XVI (Plates 28-29; 30-31; no photograph)

[It is possible that these inscriptions did not belong to the series. No. XV obverse consists of five fragmentary sections of five lines each, apparently beginnings of hymns to Šamaš; as l. 20: EN (šiptu): *En-gal Babbar-azag-ga-ta* (Sumerian), 'for the great lord, the shining Šamaš.' No. XV reverse is hopelessly fragmentary. No. XVI is a hymn to Šamaš; cf. l. 4, obverse: Šamaš abu (AD) ša , 'Šamaš father who ' It is so fragmentary that nothing can be made of it.]

XVII (Plates 32-33; Photograph XLVII)

Obverse

- 1) šiptu: bēl šur-bu-u šadu-u dIgi
Mighty lord, mountain of the Igi;
- 2) ma-al-ku dā-nun-na-ki rubû muš-ta-lum
prince of the Anunnaki, deciding chieftain.
- 3) (īli-)a bēl šur-bu-u ša-du-u dIgi
My god, mighty lord, mountain of the Igi;
- 4) (ma)-al-ku dā-nun-na-ki rubû muš-ta-lum
prince of the Anunnaki, deciding chieftain.
- 5) (ma-al) ki šu (KU?)-u ša la ut-tak-ka-ru(QA!) si-kir
pi-i-šu
(My prince), he, the word of whose mouth cannot be changed;
- 6) (ilu) ma-am-man la u-šam-sa-ku zi-kir šap-ti-šu
the utterance of whose lips no god can restrain;
- 7) (bēl) bēle šar šar(āni) a-bu a-lid ilāni rabûti (DINGIR-ME GAL-ME)
lord of lords, king of kings, father, begetter of the great gods.
- 8) bēl šimati u ucurâti (GIŠ-XAR-MEŠ) mu-ma-'-ir šamê
u ercitim
Lord of fate and decision; regulator of heaven and earth;
- 9) bēl matâti
lord of the lands.
- 10) ga-mir di-i-ni ša la ibbałkit-u qi-(bit-su . . .)
Perfector of judgment, whose word cannot be rebelled against.
- 11) mu-šim šimâti ša ilāni (DINGIR-ME) (īli-)ia (MU)
Ordainer of the fate of the gods my god.
- 12) ina qa-bi-ka-ma u-tal (RI)-la da-(mi-iq)-ti
When thou speakest, my favor is raised up.
- 13) (šar)ru u gašru (GIR) arad šum-šu nakru (KUR) ta- . . .
The king, the mighty one, (against) the servant of whose name an enemy . . .

- 14) šarru(?) ba-ni-e ili u amêli ba-šu-u -ka
The king, the creator of god and man, who is thy
- 15) (En)-zu bēl napiš (ŠI)-tu u-cu--u-ma dan(?) -ni
God, Sin, lord of life, has gone forth mighty(?)
- 16) ina ma-'-du-ti kakkâbe ša-ma-mi
among the multitude of the stars of the heaven.
- 17) be-ili (NI) at-kal-ka aš-tam-mar-ka
My lord, I trust thee; I look to thee;
- 18) ib-ša-a-ka uznâ-a-a
my ears are inclined to thee.
- 19) arku-ti (EGIR-ti) ma-la itti-ia ši-i-mi
My posterity, as many as I have, do thou order.
- 20) ba-ni-e šu-mi-ia qi-bi
The building of my name do thou command.
- 21) ár-nu pu-ṭur murcu tap-paṭ-(ṭar)
Loosen the sin; loosen the disease.
- 22) . . . šu-nu ta-pal-ma í ik-šur-ka
Do thou answer their (plaints); verily, this hath bound thee.
- 23) (ta-ša-) ma e-li-ia bal-ta-ka rabâ
Do thou lay upon me thy great power of life.
- 24) (ia-ši) šarra li-ša-ṭi-ru-in-ni
May they write me down as king.

Reverse

- 25) (bêlu ṭâbu) rubû ša qa-bi-e-a li-pu-šu
O excellent lord, prince, that which I speak may they do!
- 26) a-mi-ru li-ba-ša-an-ni
May he be for me as a full one!
- 27) ina puxri niše u-še-kur qi-bi-ti
Among the people he has proclaimed my command.
- 28) ^dLIG qa-bi-e še-me-e u ma-ga-ru
Mighty god to speak, to hear, and to be favorable
- 29) . . . u-ma ittallaku (DU-DU)-ma it-ti-ia
. they walk with me.
- 30) mar-ka ištar -e-ka
O I look(?) to thee; O goddess thy . .
- 31) ù arad-ka lu-ub-luṭ lu-uš-(lim)-ma
and may thy servant live and be at peace!
- 32) lib-bi-ka lu-ša-pi-ru (KAK) NI-NI-ka lud-lul
Thy heart may I revere; thy godhead may I worship!
- 33) KA-KA-MA šu ga(?) -KAM
Prayer it is.

XVIII (Plate 34; no photograph)

[Ll. 1, 2, and 3 are hopelessly mutilated. From l. 4 on, there are occasionally to be discerned connected phrases; as (5) *Marduk ša pa-ki-(du . . .)*, 'Marduk who regulates'; (6) . . . ^d*Igigi a-ši-ru . . .*, 'of the Igigi, noble one of . . .'; (7) *SI-DI* (*muštešir*) *EŠ-BAR* (*purusse*) *bu-ru-me . . .*, 'ruler of decisions, seals . . .'; (8) *En-lil u Lil-a še-(mu) . . .*, 'Bel and Belit(?) have hearkened . . .'; (11) . . . *ra-'-im E-sag-gi-(la)*, 'he who loves Esaggila'; (12) . . . *tukul (KU)-ti E-zi-da*, 'the help of Ezida'; (18) *arad-ka* ^{md}*Šamaš-šum-ukîn*, 'thy servant(?) Šamaš-šum-ukîn.' L. 19 apparently follows the usual petition to remove the "sickness"=*murcu*. The reverse is missing.]

COMMENTARY

XII

1) Probably *rubû*, not *rabû*: *JAOS*, XXVIII, 10. *arxi Babbar-ra* = *Tašritum*, the month dedicated to Šamaš. This is evidently not the first line of the inscription, as the epithets seem to apply to the king, rather than to the god. This line appears to end a paragraph. *apil îli*, usually *mâr ili* (17), 'pious person,' referring to Šamaš-šum-ukîn.

2) Here the allusions to Šamaš begin (2-7).

3) *UB-KAL*, 'mighty one'; *UB=na'âdu*, Br. 5783; *KAL* (*lig*) = *dannu*. Semitic *abkallu*, from Sumerian *ab-kal*, is undoubtedly a variant of *ub-kal*. Sum. *ab=našîku*, 'prince,' and appears also in Sum. *ab-xal*, 'seer.'

4) ^d*U-TU*, 'god of the setting sun'; *u*=the abstract prefix+*tu*=*erêbu*, 'enter, set.' ^d*U-TU* is Šamaš of the setting sun, while *Babbar=bar-bar*, 'the penetrating one,' is the god of the sun at midday.

5) Šamaš-šum-ukîn restored Sippar; cf. Lehmann, *Šamaš-šum-ukîn*, 9. 24 ff.

6) The king must, of course, mention Marduk as the tutelary deity of Babylon.

7) Probably *ina qibîtika*, not *eli bitika*, *JAOS*, loc. cit., 11.

8) ^d*Me*=^d*Gula*, the consort of Šamaš; cf. 32; 33; 40; 41.

9) *ina tappâ*, 'as a partner'; we should rather expect *ana tappâ*, but cf. for this comparatively rare use of *ina*=*'as'*: *ša ina mârišu Ašur šar Igigi uttušu* 'whom A. king of the Igigi appointed as his son'; not 'during his childhood' (Abel, *KB*, I, 188, 2/3). See Prince, "The Preposition *Ina*," *JAOS* (1895), CCXXI, and cf. with this line, XIV. 27.

10-12) Note the characteristic Babylonian disregard for case-endings; an indication that these suffixes probably ceased to be pronounced at a comparatively early date.

13) A new and glorious history is to be opened for Šamaš-šum-ukīn by the god.

14) Šamaš is the god of plenty as in l. 7.

17) mār ilišu; cf. l. 1.

18) ina xullupani dublu; a very difficult phrase; xullupu = 'cover,' and hence 'protect,' and dublu = išdu, 'foundation,' II R. 35, 43. The suffix -ni is probably that of the first person plural here. The Sun-god is a door (daltu) of defense for the faithful, but he is also a lance, a weapon of offense (asmarû; stem of the Arabic *musmâr*, 'nail,' because of its penetrating power). Note that Myrhman frequently copies ID for DA, as in this case and l. 11, where the word must be da-al-ti. This may, of course, have been a scribal error.

19) XU-CAB, 'bird of light' = iccurnûri, because the sun flies across the heaven. The Storm-god Zu is also pictured as a bird.

20) Note the Permansive in verbs denoting sensation, as in Hebrew.

22) A-A = abu, 'father,' as in l. 38. This is evidently not the goddess A-A of l. 37.

23) napiš-tu must be read napiš-ti, parallel to alakati.

24) The verb here goes with nimeqa (l. 25). This style of hymn frequently breaks the sentence.

26) aṭ-tu, an unusual feminine adjective from אֶטָה, 'be dark.'

36) ^dBunene was the consort of Malik, with whom she attended the Sun-god.

37) Clearly the goddess A-A, the consort of Šamaš.

38) Here again A-A = abu, 'father,' as in l. 22.

42) KA-KA-MA = *enim-enim-ma* = šiptu, 'incantation.' We might expect *a-ra-zu* = teslītu, 'prayer,' but all these hymns are called *enim-enim-ma*. GA-ṬU-LAL; GA-ṬU = malû, 'be full'+redundant LAL = malû.

XIII

8) apâti, probably 'nations'; cf. Muss-Arnolt, 83.

9) ippidatu, probably for epitatu, Muss-Arnolt, 84 = 'date-stalk.' I regard innirum as the Nifal of a'arû, 'go forth, come out' = 'bloom' in this case.

10) When the sun gets its summer strength, the mountain streams melt and the cold waters come down with the spring floods.

13) 'Bound evilly on my left hand' indicates the enemy restrained to his own detriment on the side unfortunate for the foe.

14) ^dSiris is paralleled in IV R. 8, 4, 8, where the same expression, 'Siris pardoner of gods and men,' occurs. It was the function of Siris to loosen knots, solve difficulties, etc. (Jastrow, *Religion*, I, 331). The name occurs apparently chiefly in magical formulae; hence its appearance here is significant and shows that Šamaš-šum-ukīn was in difficulties.

- 15) This line probably contains a threat against the king's enemies.
 16) Begins again a panegyric of Šamaš.
 19) NU-MEŠ may = a melûti.
 20) Note the absence of the god-sign before what is apparently Marduk.
 21-24) These lines are clearly a reference to the custom of investigating the entrails of animals (*Tierschau*) with the object of reading the future.
 25-27) The god has given power to the city, presumably in this case, Babylon. He has come himself into the land and has entered into the very bricks of which the city was constructed.

The reverse, ll. 30-40, is so broken that but little can be made of it, save that it contained the idea of magical incantation; cf. (l. 33) ukaššap, 'I conjure.'

34-38) This passage probably gave an invocation to Šamaš (l. 37) to look upon all the Babylonians; i.e., male, female, king, lord (l. 34), with favor. The form lisimušunûti (l. 37) may be a Pael of asâmu. In l. 38, the king prays against the destruction of his lands. Note that the god Šarru (ll. 37-38) = Marduk, who was practically identical with Šamaš (Jensen, *Kosmologie*, 145).

40) lu-ša-pi-ru may be lu-ša-pi-ir as the last sign, perhaps KAK, is obscure on the photograph. With ll. 39-40, cf. XVII.31-32.

XIV

A

- 2) ixaṭṭa; present of xâṭu.
 3) irxanni is an obscure form; probably from rîxu, 'leave.' ultanir is Iftaneal imperfect of lâru (לָרַו), the same stem as lêru, lîru, 'inclosure'; a new form.
 4) iktapduma; cf. iktapud, V R. 7, 7, "he planned." Cirbana, an obscure opprobrious epithet; probably from carâbu, "burn" = צָרָב.
 6) uriea, 'my beams'; cf. ure (ša libbika), 'beams of thy heart' (Muss-Arnolt, 93). This must be figurative here, meaning that his structure had fallen.
 8) nuxxutu generally means 'coined, struck, engraved,' but here with a brua can only = 'clip,' the regular word for which would be qarâcu.
 9) The first part of the line is unintelligible, but probably contains a parallel to the second phrase, "broken is he who," etc., i.e., perhaps 'nullified are the commands of my mouth' = pi-ia (?).
 10) I have not distinguished between ordinary ĩa and MU=ĩa.
 11) (se?)-ki-ia may = šêqu, an unusual word for šîqu, 'loftiness' (=ša qû). The sense requires this idea. Cf. ušekur=uzekur, XVII.27.
 13) nangûlaku; Nifal Permansive of qâlu, 'call out'; here, the Nifal = 'bemoan myself.'
 14) Note similar Nifal here, but Passive, from axâzu (nanxuzat).

15) šaqin may be genitive of šaqû, 'lofty,' or may=šâkin; viz., 'Šamaš by thine eye peace is established.'

16) Note the allusion here to hereditary sin.

19) (muš-te)-nim; Ištāfal of enû. The allusion is to the god's power to change events.

20) Probably dumuq; construct, immediately dependent on the following optative.

B

24) šeum must be Imperative of še'û.

25) There is no doubt that the first sign is MU in the photograph and not ŠE as in Myrman's copy. tabliq; Pret. Qal of balâqu, 'destroy, ravage'; usually found in the Pael: uballiḡ (ubilliḡ); muballiḡ. Perhaps, however, tabliq is for taplik from palâku, 'separate, scatter,' which is also usually found in the Pael.

26) me-e; pl. of mu, 'word,' a Sumerian loanword, as in l. 32. amteš; Išteal of mašû, 'forget.' aštedi; Ištāfal of idû, 'know.'

31) pussi = pucci; Pael imperative of pecû, 'be white'; here 'purify.'

33) da'ti-ia, 'my gift'; objective='the gift to me.' da'tu usually = 'bribe.' The *t* seems inherent; cf. the abstract da'atûtu.

35) la-pa-an; Myrman has la-pa-UD(?).

38-39) The ending -kunu here and in l. 39 is apparently plural of excellence. From this passage through l. 44, the angry deity is to be appeased.

48-49) tirra kišadka and suxxira pâni, of course, refer to the god turning to the King of mercy.

XVII

1-2) Note the repetition of the invocation.

5) Myrman wrote QA, but it must be RU. Note the Babylonianism sikir for zikir.

10) BAL-u = ibbalkitu.

12) utalla; Iftaal of elû.

15) It is interesting to observe the introduction of Sin in a Šamaš hymn.

16) With this phrase, cf. King, *Magic*, 6, 78.

20) The phrase bani-e šumia contains the idea of begetting for banû, so common in Hebrew with בנה and connected here with arkûti, 'posterity' (l. 19).

24) He wishes to assure himself of his position as independent king of Babylon.

26) Note the dative force of the suffix -anni.

27) ušekur = uzekur = uzakkir (še for ze).

29) The gods walk with him (ittallakûma; cf. Heb. הִתְהַלְּכוּ).

31-32) Compare XIII.39-40.